

Mr. Lesley showed a translation of the Lord's Prayer into Egyptian hieroglyphics by Commander McCauley, U. S. N. Pending nominations No. 934, 935, 936 were read.

The proceedings of the last meeting of the Officers and Council were submitted.

The meeting was then adjourned.

Notes on an Egyptian element in the Names of the Hebrew kings, and its bearing on the History of the Exodus. By J. P. Lesley.

(Read before the American Philosophical Society, March 4, 1881.)

It was accounted a great discovery when, a few years ago, papyri were found stating the number, cost and transportation of squads of APURU from the Delta to the mining districts in Nubia. These official documents were a sort of Indian bureau agent reports of the age of the XIX Dynasty, say 1400 B. C.; and therefore the word APURU was suspected of being the Egyptian equivalent of the Hebrew word **אֲרָרִים**, OBRIM, Hebrews.*

Gesenius gives some good reasons for the common etymology of the word from the verb OBR, 'āvār, *to pass*.†

It occurs in Chaldee as Eber, "the country beyond" the Euphrates. And therefore the LXX translates "Hebrew" in Gen. 14 : 13, by **ὁ παρὰ τῆς**, the *immigrant* or *emigrant*.

The Biblical usage of the word seems to be restricted to cases when foreigners were speaking of the Israelites, Gen. 39 : 14, 17, &c.; or when Israelites were speaking of themselves to foreigners, Gen. 14 : 15, &c.; or when some opposition to foreigners is in question, Gen. 42 : 32, &c. It seems, however, rather absurd to put the word with this meaning into the mouth of the Hebrews themselves. One can very well imagine them calling surrounding extra-limital tribes "outsiders," "people over there;" but to imagine them accepting such a title as their own, contravenes all that we know of their proud and exclusive estimate of themselves, unless these sentiments be considered a product of later times.

The difficulty is enhanced by the fact that, whereas in Gen. 50 : 10, 11 ; Deut. 1 : 1, 5 ; 3 : 8, 20, 25 ; 4 : 41, 46, 47 ; Josh. 1 : 14, 15 ; 2 : 10 ; 9 : 10 ;

*The pronunciation of the word by the Masorites, after the time of Christ. 'IVRIM, is of no importance, except as indicating the probable guttural aspiration of the **y**, by which the Greeks were lead into writing the word **Ἑβραῖοι**, Hebraioi.

†This root is widely distributed, as in the english *over*, german *über*, latin *super*, greek *ὑβρις* (pride), *upper*, and to *pour*, *outpouring* (overflowing or passing bounds).

12 : 1 ; 13 : 8, 32 ; 14 : 3 ; 17 : 5 ; 20 : 8 ; 22 : 4 ; Judg. 5 : 17 and Isai. 8 : 23, the root עבר *beyond* is applied to the Gilead and Bashan (east) side of the Jordan, it is applied in Josh. 5 : 1 ; 9 : 1 ; 12 : 7 and 1 Chron. 26 : 30 in directly the opposite way, to the Ephraim and Judah (west) side of the Jordan.*

The only plausible explanation comes from the fact that the tribes settled to the east and to the west of the Jordan spoke of each other as *beyonders* ; and the song of Deborah shows in how bitter a spirit the epithet could be employed ; while the address of Jephthah (the Gileadite) seems to ignore the tribes on the west side altogether, as if they were not Israelites.

If the theory be tenable that the Abrahamidæ or Terahites migrated towards Palestine not from the direction of Kurdistan and Assyria, but from Babylonia, by way of Yemen, up the east coast of the Red Sea, through Midian, into Edom and Moab, long before the Exodus, it follows that they would be recognized by the Horites or troglydites (*Hor*, a cave) of Petræa, as "foreigners" (Hebrews), and might possibly be compelled by circumstances to accept the epithet.

If part of this migration was represented by the Kenites, and if Moses himself was the son† of the Kenite Scheik Jethro‡ and was sent by him to bring another enslaved part of the migration, back, over the desert, to their comfortable settlements in Petræa,—then it becomes probable that the name "Hebrews" is merely a patronymic for *Beni Héber*, the descendants of Heber the (original) Kenite.

Gesenius long ago wrote : "Heber, the founder of the Hebrew race, Gen. 10 : 24, 25 ; 11 : 14, 15," and referred to the expression *Beni Heber* in Gen. 10 : 21, and the poetical expression *Heber* (Hebrews) in Num. 24 : 24.

The LXX spells Heber, 'Eβερ, and 'Eβερ. He was son of Salah and father of Peleg (the Philistines). The Jews have always considered him their national patronym. The Heber of Judges 4 : 11, 17 ; 5 : 24, is spelled differently, הבר, LXX χαβερ, *Chaber*, and he must have lived a century or two *after* Moses ; for he was a descendant of Hobab, son of Jethro and brother-in-law of Moses. Many changes had occurred. The Kenites were amalgamated with the other Hebrew tribes ; and this wealthy sheik, Heber, who had married Jael, lived in the extreme north of Palestine, and was a friend of the King of Damascus. The rough spelling of his name suggests a northern patois.

In the word *Ephraim*, then, we may have merely another dialectic spelling of the word *Ebraim* (Hebrews.) It is written in our Hebrew texts אפרים, APRIM, and is a sufficiently precise reproduction of the APURU of the papyri. As the latins nasalized their final M, and ignored it in scanning, so the Hebrew plural final *im* would disappear in Egyptian, and be replaced by the regular Egyptian plural termination *u*.

* *Beyond* the Arnon, *beyond* the sea, and *beyond* the river (Euphrates?) are also expressions in use.

† Son-in-law.

‡ The same as, or the son of Raguel, "friend of God."

If Egyptologists be now inclined to reject the Δ PURU=OBRIM (Hebrew) theory, they can hardly have reason to reject an Δ PURU=APRIM (Ephraim) theory, if it were suggested; and the object of these notes is to suggest it, with the grounds for its consideration; not, however, on the side of Egyptian philology, but on the side of Hebrew history.

A recent anonymous work on "The Hebrew Migration from Egypt" (London, 1879), draws attention to the fact that the account of the Exodus collates two distinct stories from different sources, in one of which the term *Israelites* only, and in the other the term *Hebrews* only, is applied to the emigrating people; and that one of these stories speaks also of a "mixed multitude" forming a separate part of the emigration.*

Jacob represents the Hebrew race in the traditions of Judah and the south; Joseph represents the Hebrew race in Egypt; Ephraim in the history of the northern division; and Reuben in that of the transjordanic provinces. The distinction between the *Beni-judah* and *Beni-israel* pervades Palestinian literature from first to last. It is plain to see that some stirpal barrier divided the northern from the southern parts of the country, and that they were never united except during the short dynasty of David and Solomon. Judah was not Israel, and never had been. Ephraim alone was Israel. "To your tents Oh, Israel; what part have we in David . . . so *Israel* departed unto their tents. But over the *Beni-Israel*, who lived in the cities of *Judah*, Rehoboam continued to reign." His own people were not *Beni-israel*, but "*men of Judah*."

If the children of Israel then were Hebrews and not Jews, and if Ephraim was practically Israel,† the exclusive and specific use of the term *Hebrews* in the story of the Exodus practically confines the history of the exodus to the *Beni-joseph*, the descendants of Ephraim and Manassah.

But the name *Manassah* is not a Hebrew but an Egyptian word; while the name *Ephraim* is par excellence a Hebrew word. There is a strong probability then that while Ephraim meant the Hebrew division of the emigration, Manassah meant the "mixed multitude," partly Egyptian and partly perhaps Kenite, Midianite, or what not.

The word *Manassah* reappears in Hebrew history, after the lapse of 500 years, as the name of a king of Judah (not of Israel); and evidently not as a survival of what had been a common personal or family name, but as an Egyptian name; for, it comes to view in company with other Egyptian names, and in consequence of the alliance of Solomon with a reigning Pharaoh, whose daughter he made his queen, or first lady of the harem. His other wives were princesses of surrounding Shemitic tribes. Their children were baptized with Shemitic names; but *her* children probably received Egyptian names.

*A short resumé of the whole book is given in the 15th or last chapter. Whatever the author might think of the suggested connection of *Hebraim* and *Ephraim*, cannot be said. It certainly fits into his exegesis.

†The rest of the tribes (except Levi) play a curiously subordinate rôle in the whole story; are dropped out of it early, and are scarcely even incidentally mentioned afterwards.

After the crown of Solomon had descended to the Shemite Rehoboam (whose mother was Naamah the Ammonite), the Pharaoh Sheshonk (Shishak) looted Jerusalem, in the cause of his (Shishak's) protégé, Jeroboam of Israel.

Jeroboam's wife *Maachah* carried an Egyptian name; she was the daughter of Abishalom (father of peace), a Shemite, who had probably married an Egyptian girl, perhaps one of those bred at Solomon's court.

Abijah, Jeroboam's son and successor, had a pure Shemite name, if the priestly Judean chronicler (2 Chron. xiii, 1) spells it rightly; for it means "My father Jah." It has a variant, *Abijahu*, meaning "whose father is Jah."

The Judean historian of 1 Kings (xv. : 1, &c.), always spells it *Abijam*, which should mean in Hebrew "My father the sea;" but Gesenius translates it "Father of the sea; *vir maritimus*;" the sailor.

Without the points these two forms read simply ABIE (LXX ἄβιά), and ABIM (LXX ἄβιμω). The first form is anticipated in Abiah ABIE, (LXX again ἄβιά) one of the sons of Samuel (*pater Jehovæ, vir divinus, e. g. ish elohim*, Ges. 1)—and again in *Abihu*, ABIEUA, (LXX ἄβιούδ) second son of Aaron. The absurd and only (Hebrew) etymology suggested for this name is "Father of him," "to whom He (God) is father." Nothing can be more forced and improbable.

It is very significant that, of the four sons assigned to Aaron, viz., Nadab, Abihu, Eleazer and Ithamar, two of them, Nadab and this *Abihu*, were struck dead "for offering strange fire," that is, for worshiping Jehovah according to some foreign rites, doubtless Egyptian.† The הוּא (HUA) final in Abihu's name is so strongly pronounced that it must have some signal significance, and it suggests the αχϑ sphynx god of the horizon. If Abijah be My father Jah, *Abihua* is *Father Aχu*.

Moses' name is acknowledged to be pure Egyptian. *Aaron's* name is as positively Egyptian as evidence can make it; for ARN is the most sacred name for the ark, box, ship of Isis, sarcophagus, &c. And there is no good reason to be urged against an Egyptian etymology of the name of Aaron's tenth descendent, the high priest *Abiathar*, ABITHR (LXX ἄβιάθαρ) from the goddess *Athor*, or *Hathor*, "the habitation of Horus," meaning *the temple*, or shrine. *Abiathar* would then mean simply the "father," or "guardian of the shrine."

*This is a mere confession of etymological desperation; and casts discredit on the whole series of names beginning with Ab and Abi. One might just as well propose to derive the Hebrew word אֲבִי־וֹנָה *Abiwohah*, "desire, appetite, lust," also "the berry of the caper bush" (thought to be provocative of lust) from Abi and Jonah—"Father of Jonah," or "whose father is Jonah." So, some have asserted that *Abihud* (1 Ch. 8: 3) must have meant "whose father is Judah;" *Abigail* "whose father is joy," *Abidan* (Num. 1: 11), "father of the judge," although he was himself a judge; &c. Only when a name is clearly written out (like *Abiezer* אֲבִיעֶזֶר, "father of help," *i. e.*, the beneficent), can these etymologies be considered probable.

† Compare the Apis rebellion conducted by Aaron, for which he also perished.

To return now to the Kings of Judah; *Abijah* or *Abijam* walked in all the sins of his father, that is, did *not* worship Jehovah; or, at least, worshipped other deities also.

Asa, son and successor of *Abijam*, had one of the purest of Egyptian names; a name borne by the Fourth Pharaoh of the Fifth Dynasty, called "the good *Assa*," and by the Eighth of the same dynasty, called simply "*Assa*," with the forename *Tatkara*. The word meant, in Egyptian, image or statue. Queen *Hatasou* called the temple she built to *Hathor*, *Assassif*.

It is an odd but characteristic clerical error in 1 Kings xv, 10, that the scribe repeats of *Asa* what he had before said of his father, *Abijah*, that his mother (not grandmother) was *Maachah*, daughter of *Abishalom*. The chronicler (2 Ch. xi, 20) says that *Maachah* was *Abijah*'s mother, and says nothing about *Asa*'s mother. But he lets us into the state of Jehovah worship thus: *Azariah* went to meet *Asa* returning from a great victory over the *Cushites*, and said.... "Jehovah is with you.... *Now for a long season Israel (hath been) without the true God*, and without a teaching priest and without law.... When *Asa* heard these words.... he put away the abominable idols out of all the land of *Judah* and *Benjamin*.... and renewed the altar of *Jehovah*," &c. The baby *Asa* might well bear a pure Egyptian name.

Jehoshaphat was the son and successor of *Asa*. Both he and his mother, *Azubah* daughter of *Shilhi*, have therefore Hebrew names; and he seems to have followed his father's faith in *Jehovah*, and to have been in fact a zealot, establishing a sort of colportage system throughout the south country, and appointing clerical judges (*Shophetim*) everywhere.

Jehoram, *Jehoshaphat*'s son and successor, had six brothers; and all seven had honest Hebrew names. But *Jehoram* slew his six brothers; married *Ahab*'s daughter; and let loose idolatry again in *Judah*. After a long and disastrous reign he is made to die, like the apostate *Julian*, of some horrible bowel complaint, as a punishment for his defection from *Jehovah*, and was refused burial in the royal tombs (an Egyptian punishment).

Ahaziah, son of *Jehoram*, reigned but one year, and was murdered by *Jehu*, the usurper of *Israel*. All his family were then destroyed by his mother, *Athaliah*, except little *Joash*, who was concealed by the high priest, *Jehoiada*, in the temple for seven years; and then a revolution placed him on the throne, which he rededicated to *Jehovah*.

Joash, is certainly Hebrew for *Theodore*, "God given." The name was borne not only by this eighth King of *Judah*, but also by the twelfth King of *Israel*, which secures its semitic character. His mother's name was *Zibiah* of *Beershebah*. After *Jehoiada*'s death, this king plunged into the indulgence of all the popular idolatries; and among the violences which occurred were:—the famous stoning of the prophet *Zechariah*; the slaying of *Jehoiada*'s sons; the victorious invasion of the *Syrians*; and the assassination of *Joash*.

Amaziah (a Hebrew name) succeeded to the throne. His mother was Jehoaddan of Jerusalem. He served Jehovah; defied Joash of Israel; was defeated and ruined, and afterwards assassinated. His piety towards Jehovah stood him as little in stead as did his descendant's, Josiah.

Azariah (*Uzziah*), his son, had a long, pious and prosperous reign of fifty-two years. Jeholiah of Jerusalem was his mother. He became a leper, and his son Jotham acted as regent.

Jotham's mother was Jerusha, daughter of Zadok (a priestly name), and he worshiped Jehovah, like his father. One would not expect anything non-semitic in his name, יוֹטָם (IOTHM), and it is probably rightly translated "Jehovah (is) upright;" but it is constructed precisely on the Egyptian plan in all those cartouches containing *nefer* and *tat*. It is an ancient name also, for it occurs in the history of the times of the Judges (9: 5) as the name of a son of Gideon (LXX γεδζων, יוֹנָתָן, perhaps "tree-cutter," or impetuous warrior. Ges.).

Ahaz, his son, succeeded, and sent for Tiglath Pilezar to come and carry off the *Beni-Israel*. He sacrificed his own son to Moloch; and one is sorry not to find his mother's name recorded, for she was probably a foreigner, and gave him his name.

The curious thing about this word יָחָז, LXX ἰαχαζ (Josephus ἰαχαζης) in this case is, that it stands alone, pure and simple; whereas in the cases of *Ahaziah* the sixth King of Judah, his direct ancestor, and *Ahaziah* the seventh King of Israel, the word is joined to the name of Jah, "whom Jehovah sustains," exactly equivalent in sense to the Pharaonic *Ra-tat-ka*, 16th cartouche on the 2d tablet of Abydos, *Sol sustains life*; and *Ra-tat-f*, 32d cartouche on the same, *Sol his sustainer*.

Ahaz would represent the *tat* standing alone in the cartouche.

It is very remarkable to find *Asa* and *Ahaziah* connected in Judah, and *Assa* the Pharaoh of Egypt with the surname of *Tatkara*.

Ahaz reigned sixteen years, and seems to have been an exceedingly heathenish prince, respecting neither Jehovah, the priesthood, nor the prophetic schools. He closed the temple of Solomon. No wonder he dropped the Jah from the name which he inherited from his ancestor *Ahazjah* five generations back. Under his auspices the Phynicean Baal and Astarte-worship flourished, as it did at that time in the Delta of Egypt.

His politics, however, were not Egyptian. He called in to his aid, not the power of Egypt, but the army of Pul, King of Assyria, and became his vassal. In consequence, Pul's successor, Tilgath Pilezar, added Gilead and Galilee to his empire, wiping out the true *Children of Israel* from the Promised Land. The hoarded wealth of Judah was the price paid for a merely nominal security against the same fate. From this date of *Ahaz's* reign in Judah we hear no more of Ephraim; the lands of which were now crowded with forced colonists from Mesopotamia, bringing their languages and religions with them, and mixing these up with the Hebrew language and the worship of Jehovah.

Hezekiah followed *Ahaz* on the throne of Judah, and reigned twenty

nine years. His mother, Abi (*my father*), was evidently a Jewess, the daughter of a Jew, Zakariah. She gave her son a genuine Hebrew name, HZQ-IE, חזקיה, "the strength of Jehovah;" for she was a zealous worshiper of the true faith, and reared her son in its rigid observance. The verb חזק (hazk) means to bind, hold fast, adhere, cleave to, make firm, strengthen and be strong. In this secondary sense it agrees with the Egyptian *Tut*, and illustrates the construction of such royal names. But it can have no direct connection with Egypt; for it is amply explained by the Hebrew primary sense of the word as used in speaking of fortifying a city, &c.

His name characterized the prince. He was the great reformer of Israel. He, in fact, created the Jehovah cultus in Judæa; he cleansed the temple; restored the service; destroyed idol worship out of the land; and was carried by his iconoclast zeal so far as to break to pieces and cast away beyond redemption the brazen serpent of Moses, preserved for centuries as a divinely precious relic and evidence of the exodus in the temple of Solomon. His sacrifices to Jehovah were on the most magnificent scale; and his restoration (if we may not call it his *invention*) of the great festivals made the whole people zealous for the law.

The Passover now first became national; and by the total destruction of all high places, Jerusalem became at last the only centre of convocation, and Mt. Moriah the only place of worship in the land.

He then reconquered the lost provinces of David's kingdom from the Philistines, and contracted an alliance with Egypt against Sennacherib, Emperor of Assyria. But he had to buy off the latter with all his spare treasures. By some unexplained accident Sennacherib's army was destroyed and Judah saved. On this being known, Hezekiah received a congratulatory embassy from his fellow-sufferer, Merodach Baladan, King of Babylon.

On the occasion of his hospitable and rather ostentatious reception of this embassy, the prophet Isaiah was greatly scandalized; so, at least, long subsequent chroniclers report.

The rest of his life was peaceful, and Judah became again prosperous. A reservoir was constructed west of the city, and conduits for a larger and more regular water supply added.

Man-asseh followed his father Hezekiah.

This pure Egyptian name follows immediately a pure Hebrew name; and, Idolatry follows immediately the most zealous Jehovahism. How is this to be accounted for?

Manasseh's mother's name was *Hephzibah*, חפציבה, *My delight is in her*. This is the poetical name given by the Second Isaiah (62 : 4) to Zion, and explains its own meaning. It may have been a term in popular use, taken from the young and beautiful queen of the pious King Hezekiah and applied to Jerusalem. Or, *vice versa*, Hezekiah may have endowed his wife with this pet name in reference to his own delight in Jehovah's delight in his (Hezekiah's) temper and work. But in any case Hephzibah

must have disappointed her husband's pious expectation ; for, her son Manasseh was a Jehovah hater ; reversed all his father's arrangements ; re-established idolatry ; erected altars to the solar and lunar deities in the courts of the Temple ; degraded the priesthood, and slew the prophets.

Hezekiah's policy had been to ally himself with Egypt against Syria. It was unsuccessful, and he was saved by a mysterious disaster to the Assyrian host while it lay encamped in face of an Egyptian army.

Hezekiah's alliance with Egypt was no doubt permanent.

Did he marry an Egyptian princess ?

This is not said ; but neither is Hephzibah's parentage given. The name Hephzi-bah is suspicious. It is capable indeed of a plain Hebrew etymology ; but the main element in it *Hapz*, favor, delight, is an exact translation of the most common element in all the Egyptian royal and princely names, *Meri*, beloved. The great Ramses was surnamed *Meri-n-Ra*, beloved of the Sun, or the *Sun's delight*, which would be translated into Hebrew *Hephzi-shemesh*.* And a hundred other royal Egyptian names and surnames are constructed by composition with this same elemental *Meri*, applied to various other deities, like *Meri-n-Ptah*, Ptah's delight ; *Meri-n-hathor*, Hathor's delight, &c.† It would be even possible that Hephzibah, HPZI-BE may mean *Be's delight* ; were any deity known named BE.

* The 36th King of the 2d Tablet Abydos is *Ra-meri*, *Sun's delight*.

† When Alexander's conquest greised the Egyptian court language, the Greek *φιλος* took the place of this *meri* in official titles, and in comparative philology is its phonetic equivalent.

The first Ptolemy Lagidos was called *Soter*. "the preserver," by the Rhodians, grateful for his assistance against Demetrius.

His son, born in Memphis, educated by men of Egyptian learning, builder of Arsinôe and Berenice, completer of the great canal, constructor of the great high road across the Thebaid, founder of the Ethiopian colonial entrepôts, and restorer of Egypt to its ancient glory, was glorified by the natives as their great patron of the ancient learning. His library possessed 400,000 rolls. Callimachus, Euclid, Aristarchus, Aratus, Theocritus, Apelles, Manetho illustrated his court, compiled history, taught science and translated the Hebrew Bible.

The Egyptians gave him or he gave himself the surname *Philadelphus*, to express his ardent love for Arsinôe, his sister (and wife). But surely such a name would not have been adopted except in a land, the ancient monarchs of which had so often compounded their surnames, on the same principle, with the word *Meri*, "loving," or "beloved of,"—and usually some divinity. Arsinôe was Ptolemy's goddess, as Hathor had been of many an older native Pharaoh.

Ptolemy III, Euergetes, received his surname from the Egyptian priesthood, in reward for bringing back to their proper shrines a multitude of divine statues which Cambyses had carried off to Persia. He also loved and married his own sister Berenice, and revenged an affront to her by conquering Antiochus Theos, King of Syria, and then extended his conquests to Bactria and India. "*Well done good and faithful servant*," cried the priests, "thou shalt henceforth be called by the name of the last and greatest Pharaoh of the most ancient days, *Snefra*, Euergetes, the beneficent, the well doer, the benefactor. He also patronized the ancient learning. (See Lauth's *Manetho* ; and the *Prisse papyrus* I, Ch. 2. line, 8.)

Ptolemy IV, Philopater, could not have been so called (except in derision) from his filial piety, for he was supposed to have poisoned his father. This wretch who murdered his own mother, wife, sister and brother, was called by

And there was not only a god *Bast*, in the Egyptian pantheon, but a curious deity named *BES*, said in one of the texts to have come from Arabia. This god presided over women's toilets, dress and ornaments, and was the especial favorite of the Egyptian ladies. The final η in *Hephzibah's* name is well known as the equivalent of the sibilant (' $\alpha\lambda\zeta$, *sel*, &c.) and *Hephzibah*, without any violence can be read *Hephzibes*. Her Egyptian idolatry would then be not only pronounced, but natural and national.

There is no reason, then, for excluding solar and lunar proclivities from the characteristics of Manasseh's mother. Her son's practise would naturally revert to solar and lunar worship when he ascended the throne, which he did at the early age of six years (699 B. C.). For six years, at least, afterwards, he would be governed by the queen dowager and her friends; and by that time the religious reaction would have acquired stability. It is not surprising, then, that his diplomatic policy went wholly on Egyptian principles. The alliance which his father made with Egypt became still closer, and the story of the French restoration in 1815 was anticipated by the return of thousands of émigrés. These men, all of them devoted to Phœnician sun rites, and hating Jahvism, returned from exile at Memphis and San, Tyre and Sidon, hot with revengeful feelings against the orthodox cultus of Judæa, and charged with the religious sentiments prevalent among the vast Phœnician population of the Delta. It is not impossible that the name *Manasseh* was now first assumed by the young king as his banner name.

The supposition that the name was given him at circumcision, and that it was chosen because it had been borne by the eldest son of Joseph, and was one of the tribal names of Palestine, is improbable, 1. Because the tribes of Manasseh and Ephraim were hereditary enemies of the royal house of Judah, and 2. Because those two tribes had been deported to Assyria before this Manasseh was born. It is *possible*, indeed, that *Manasseh* was a private name still in common use in the kingdom of Israel; but

the Egyptians *Typhon*, the devil; and by the Greeks *Gallus*, on account of his debaucheries, which brought his life to an end in its 37th year. But he paid great public honors to the *memory* of his father, and may have assumed the name Philopator, *Meri-n-tef*, as part of the hypocrisy.

Ptolemy V, coming to the throne at 4 years of age, and to the government at 14, assumed the title *Epiphanes*, the illustrious, equivalent to the name of the builder of the second pyramid, *Shafra* (Chafra), sunlight, the shining one. He then murdered the wise and faithful regent Aristomenes (who by the way carries *Menes* in his name like so many other Greeks), and had to suppress two insurrections against his tyranny. He hated his Syrian wife Cleopatra (the first), and courted the Romans, and was finally poisoned by his ministers.

Ptolemy IV, *Philometor*, again revives in his name the *Meri* of the monuments; but this time the source (or object?) of affection is not the father, but his mother Cleopatra, who ruled as regent from his 6th to his 14th year, and therefore whom he hated cordially. During his captivity in Syria, the Egyptians placed on the throne his brother—

Ptolemy VI, *Euergetes II*, called *Kakergetes*, evil doer, by the Alexandrians, and *Physcon*, from an umbilical hernia; who after various adventures ruled in common, with his brother, under the protection of the Romans. Ebers has had the scene of his story of the Two Sisters in this double reign.

on this supposition it would become necessary to consider Hephzibah as an Israelitish woman married at the court of Jerusalem.

Manassah is spelled in Hebrew with four letters, מנשה, MNSE. But whether this be the mode in which it was spelled by the scribes of Hezekiah's court when his son was born, in 705 B. C., is as uncertain as whether the Masoretic pronunciation of the name in the third century after Christ approaches at all the sound of the name as uttered by King Hezekiah's courtiers. All we can go by is the Greek form *Μανασσης*, into which it was cast by the LXX at Alexandria or Heliopolis in the third or fourth century before Christ.

Jewish colonies were established in Egypt in the old age of the prophet Jeremiah, about 550 B. C. The traditional pronunciation of Manasseh's name was then only a century or so old; two centuries more could not have essentially altered it. If the Hebrew spelling, MNSE, were capable of a Shemitic explanation, which it is not, we might suppose the *Manassēs* of the LXX to be a modification of it under Egyptian literary influence. But it is quite as allowable to suppose that the A in MN[A]SE, or the A and S in MN[AS]SE, preserved by the Jewish scribes at Alexandria, were lost by the scribes at Tiberias or Babylon.*

The etymology of *Manasseh*, son of Joseph "who makes forget" from *Nasha* to forget, is absurd. It is given in Gen. 41 : 51 thus : "And Joseph

Ruling alone he married his sister (who had been his brother's wife also), and murdered her son in her arms on their wedding day. Afterwards he divorced her and married another Cleopatra, her daughter by his brother. His cruelties drove the Alexandrians into all other countries, whither they carried the arts, learning and religion of Egypt. He afterwards murdered his own son; was banished; restored; reigned long; was a great patron of letters, and called by some the Philologist.

Ptolemy VIII, Soter II, was immediately expelled by his mother and became king of Cyprus. Afterwards restored, but not acknowledged in the Thebaid, he reduced the great city of Thebes after a siege of three years to its present ruined condition. He was called *Lathyrus*, "a vetch," from a wart on his nose.

Alexander Ptolemy I, murdered his mother and was assassinated.

Alexander Ptolemy II was also assassinated.

Alexander Ptolemy III was banished, and died at Tyre, leaving his kingdom to the Romans.

Ptolemy XII, *Auletes*, the flute player, received the names; *Philopator*, *Philadelphus*, *Neodionysus* (Osiris, the new Bacchus). He murdered 100 Alexandrine nobles, fled to Rome, lay concealed at Ephesus, and was restored to power by Gabinius, murdered his daughter Berenice, and died leaving orders that his eldest son and eldest daughter should marry and reign together, Pompey being their guardian. His queen was the last celebrated Cleopatra.

*Supposing the (Egyptian MN-ASSA) name to be presented for writing to a Jew scribe, he would have spelled it MNSA=MaNaS-A, and considered the duplication of the S unusual and unnecessary.

The fact that *Manasseh* (son of Joseph) is spelt in Hebrew (Gen. 41 : 51) MNSE like *Manasseh* (the tribal name, Josh. 13 : 29; 17 : 8) is of no moment, because wherever the name was found, its spellings would be made to agree. That it suffered changes in the course of centuries is rendered probable by the form MNSI in Deut. 4 : 43, "And Golan of Bashan of the Manassites," בכשן למנשי "in Bashan to Minash-i,"